The Western Luminary.

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For the Western Luminary.

SABBATH MAILS.

Mr. Editor—I am glad you have published the report of the committee of the Senate of the United State in relation to the mails. I wish the christian public to see it. From the applause it has received, and the anxiety of many members of congress to print a large number of copies and circulate them through the U. S. at the public expense, I suppose it is considered as conclusive as any thing that can be said on that side of the question. I was somewhat surprised that the committee should state that "congress has never legislated upon the subject."—When by the act of Congress, Post-Masters are required "on every day of the week [surely the Sabbath is one of them] to deliver letters, &c. to the persons entitled to receive them."—So that the petitioners [illegible] Congress to establish the Sabbath day, "or decide a religious controversy." Congress, by their act, had already decided in favor of those who disregard the Sabbath day Apply the reasoning of the Committee to any other commandment of God. There is a diversity of opinion about every commandment in the decalogue. Some contend they are abrogated and are no longer a rule of life--others believe they are morally binding. Suppose Congress should pass a law requiring every person, engaged in the post-office department, to be a *profane swearer or fornicator;* and the religious and moral part of the community should petition for a repeal of this law, because it violated the law of God, and excluded a large portion of the community from any employment in that department. Let us see how the report would then read. "Profanity and incontinency have been condemned by all nations, whether Christian or pagan; and are thought to be criminal by a great majority of the citizens of this country." "This principle the committee would not wish to disturb. If kept within a legitimate sphere of action no injury can result from it. It should however be kept in mind, that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights; and not to determine for any" whether profane swearing or fornication "be criminal or not." "We are aware that a variety of sentiments exist in this nation on this subject, and our government is intended for the protection of one, as much as for another." There are many who practice profane swearing without any scruples of conscience; many who will swear when legally called on in a court of justice; and the Menonists and Friends will not swear at all. There are some, who without any scruple violate the other commandment mentioned, and contend it is right to indulge the bias of their nature, and that marriage is a tyrannical institution of priests—others believe marriage to be an ordinance of God; while the Shakers differ from both. "With these different religious views the committee are of opinion that Congress cannot interfere. It is not the province of the legislature to determine what religion is true or what false. Our government is a civil and not a religious institution," &c. Requiring the post-office department to be conduced by profane swearers and fornicators. "it is believed does not interfere with the rights of conscience." The petitioners for the repeal of the law "appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than a civil institution. They appear to lay it down as a axiom that these practices are a violation of the law of God. [illegible] in their legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God." And then according to the report our liberties would be gone, and all the evils of ecclesiastical tyranny brought on our happy land. This is a specimen of the report in relation to this subject when other commandments of God are substituted. The reader can make the application himself throughout. If the law supposed existed, there would be no doubt, enough to fill the department and enter, as the report says, "voluntarily, and its presumed conscientiously into the discharge of the duties." But it is hoped a great multitude would thereby stand proscribed It has been stated that between twenty and thirty thousand persons are employed in this department. Is it right that every one in the U. S. who regards the moral obligation of the Sabbath, should be excluded from these offices by an act of congress!—And when they shall petition Congress for redress can they be satisfied with this report, and the gratuitous advice near its close! I hope they will, in the language of the report, go on "to recommend their religion by deeds of benevolence, by christian meekness, by lives of temperance and holiness," &c. And that they will also exert a moral and *political influence*, which will perpetuate the civil and religious liberties of this nation. I am well convinced, that if all the citizens of these U. S. should consider themselves released from their obligation to obey the laws of God, this government would not continue five years. The scenes of the French revolution and of South-America, would within that time be here exhibited.—Men are accountable for the proper exercise of their influence and their rights of suffrage and are bound in voting for their rulers, to recollect their obligation to the great Ruler of the Universe. A SUBSCRIBER

REVIVALS.

Ohio.—A correspondent of the Vt. Chronicle writes from Claridon, Geauga Co. Ohio, Jan. 14, as follows.—"Not far from sixty, hope that they have recently passed from death unto life. Last Sabbath we had an addition to the church of forty members; seventeen of whom are between 12 and 17 years of age, and have been for some years regular attendants at the Sabbath School. They have had good instructors, and are sound in doctrine. The Spirit of God is still with us. Neighboring towns also, are sharing in this shower of Divine grace. In Hamden, a town which bounds this upon the North, where has reigned a darkness, that might be felt, are 20 or 25 cases of hopeful conversion. In Huntsburg, on the East, a town of similar character, there are 25 or 30 cases of conversion. In Burton, to the South, are 4 or 5 cases. These are great things for this dark region."

From the Pandect.

Mr. Editor—The Lord has begun a good work in the church at Ripley, Ohio, of which brother Rankin is pastor. It recently assumed a visible appearance, although the minds of some had been previously much concerned about the affairs of their souls The Lord's Supper was administered in that place on the first Sabbath in February last to the blessed followers of the Redeemer. The circumstances, attending the communion, were truly interesting. I cannot state numbers with any accuracy, which is desirable, but according to my information about 20 persons had joined the church previous to the communion, on the two subsequent nights. I suppose there must have been between 40 and 50 on the anxious seats A more awfully solemn scene I have not witnessed. While visiting through the town, I found many others enquiring about the way of salvation. From what I could ascertain, I believe there are but few individuals in town, if any, whose minds are not awfully impressed with a sense of their guilt and danger.

Our Methodist brethren have shared largely in this refreshing season Numbers have been added to their society, I do not know the amount.

In the church of Straight Creek, of which brother Rankin has the pastoral care, there has been an interesting work of grace. About 13 or 14 persons were added to the church in that place, at a late communion season, a number of others manifested deep concern.

The Presbyterian church at Augusta Ky. has also experienced a shower of divine grace. The pious in this place, had long mourned over the desolation of Zion. The Lord has visited them in mercy, and filled their hearts with joy. There has been 23 persons added to the church. A number of others are anxious.

The church at Smyrna, near Felicity, O. has likewise experienced a refreshing from the divine presence. As the fruits of this work, eight have been added to the church. Others are enquiring. The Lord's people appear to engage in the work with new vigor. Already they have made arrangements to build a house for the Lord. May the good work go on till all the world be filled with the glory of God.

CHARLES PHILIPS.

Cincinnati, Feb. 16, 1829.

NEW CHURCH AT WASHINGTON.

A special meeting of the Presbytery of the District of Columbia, was held at the Rev. Dr. Balch's Church, Georgetown, on the 27th Jan. at 11 o'clock, A. M.

The object of the meeting (says the *Columbia Register*) was to take into consideration the petition of the New Church and Congregation, worshipping in the Academy on Ninth Street, Washington, under the ministrations of the Rev J. N. Danforth. The petioners prayed to be received as a church under the watch and care of this Presbytery. They also asked leave to supply their pulpit with the services of Mr. Danforth until the next semi-annual meeting of the Presbytery; both which requests were granted. They also requested the Presbytery to give them a name; whereupon they were designated as the *Fourth Presbyterian Church in the city of Washington.*

The congregation connected with this church expect soon to occupy the house now building on Ninth street; and we are happy to learn that since the time of opening worship in that section of the city, large numbers have attended, and the gracious influences of the Spirit have been enjoyed. As the population of this city increases at the rate of more than one thousand annually, it is pleasing to observe the religious exertion, which is made to supply the increasing numbers with the bread of life.—*Philadelphian.*

Activity and Dependence.

In God's hand, no instrument is weak; in his presence, no flesh can glory.

Prayer and painstaking will do any thing.—*Elliot.*

Prayer moves the hand that moves the world.

DEATH OF A MARTYR.

[From the Life of John Brown, in the "Scottish Worthies."]

There is a light in the Christian's life that discovers the spots of the wicked, and torments them before the time When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to his wife, "Isabell, this is the day I told you of, before we were married;" and added, with his usual kindness, "you see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?" "Heartily willing," said she, in a voice that spoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. "That is all I wait for: oh death, where is thy sting! oh grave, where will be thy victory!" said John Brown, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, "my sweet bairn, give your hand to God as your guide; and be your mother's comfort."——He could add no more; a tide of tenderness overflowed his heart. At last, he uttered these words, "Blessed be thou, oh Holy Spirit! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!" Thus, when the Lord brought his witness to be tried, he discovered a magnanimity which, as he fell, conquered his persecutors.

If, in the Christian's life, there is a light that discovers the spots of the wicked; so, in the martyr's heroic grappling with death, there is a heat that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth, but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless.—Fearing for their mutiny, Claverhouse snatched a pistol from his own belt, and shot him through the head. * * * And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunting jeers: "What thinkest thou of thy husband now, woman?" "I ever thought mickle good of him," said she, "and now more than ever." He, seeing her courage, said, "It were but justice to lay thee beside him." She replied, "If ye were permitted, I doubt not your cruelty could go that length, but how will ye answer for this morning's work?" With a countenance that belied his words, he answered, "To men I can be answerable; and as for God, I will take him in my own hands." Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband.

But think not, reader, she was miserable; it is only when we have brought on ourselves our afflictions, that we are miserable under them. Nor think that she was alone. Are not angels ministering spirits to believers in their troubles? And being spirits they are well fitted for the service. They can reach the spirit with healing on their wings. They soothe, they comfort the afflicted widow. They bring God's promises to mind, saying, "Fear not, for thy Maker is thy husband. For the Lord hath called thee as a woman forsaken and grieved in spirit. Thy God saith, For a moment have I forsaken thee, but with great mercies will I gather thee. O thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. Thy children shall be taught of the Lord, and great shall be their peace. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

REVIVAL IN GRANVILLE, OHIO.

The Granville Church was formed in Granville, Mass. 1804, and consisted of twenty-seven members. In November of the same year twenty-five of this number arrived in this township, which was afterwards named Granville. Three years after Rev. Mr. Harris was settled over them, and labored while his health continued. He witnessed two revivals through the instrumentality of his labors They ceased in 1819, and in 1822 he died. While he labored, the township, as well as the church and religious society made a rapid advance in improvements. In July, 1827, 80 or 90 of the youth were formed into a Bible Class. While they were studying the sermon on the mount, in the month of October, they became considerably impressed, and some were hopefully converted. During the winter four Bible Classes were attended in the township. All seemed serious, but few were deeply impressed for three months. In February and March professing Christians were much more engaged. Many persons were convicted, and some we trust were converted.

About this time the Lord began to pour out his Spirit upon Bennington, Burlington, and Hartford, three townships lying to the Northern part of this County. In Hartford there was a church consisting of 15 members, which had not received the Sacrament of the Lord's Supper for seven years. The other two places had never enjoyed the preaching of the Gospel. The powerful work of grace in these townships had an effect upon Granville. The inquiry meeting was again established, which has continued weekly, ever since. The greatest number at any of the meetings was between 70 and 80. From the beginning of the revival till the present time, no one has been examined for admission into the church till the third month after evidence was given of regeneration, and none received till the fourth month after giving such evidence. Out of a Bible Class of 80 or 100 persons about 60 have begun to hope, and about 50 are connected with the church, besides those that were before professors of religion. The Sabbath School, the season past, has embraced near 300 children, instructed by 40 teachers About 20 of the children have become hopefully pious. Of the 40 teachers, 12 were considered pious before the revival, and 19 have begun to hope since. At four sacraments, 94 new members have been added, making the present number 210. In Burlington and Bennington, where lately there was no church, one has been gathered. Fifteen, who had letters of church membership, stood up in a circle and (after the example of some of the primitive churches of our country) joined their hands while they were formed into a church. They have had the Sacrament of the Lord's Supper administered once, when 49 adults and infants were baptized, and the church increased to 53 members. Among those received was one whole family. The father and mother and four daughters rose up together and owned the covenant. On November 12th, the Rev. S. W Rose was ordained to the pastoral care of this and Hartford Church. In each of the three townships, Mr. Rose has had a Bible Class of about 25 persons, all of whom except two or three, are now professors of religion. In June a conference of churches was organized at Granville, called the Licking County Conference. The Presbyterian Church at Jersey being ing one of the five that composed the Conference, encouraged a number of the young people of the place to attend the first meeting: all of whom returned home with serious impressions, and have since become hopefully pious. This was the commencement of the revival in that township, which received a new impulse by means of the Conference in that congregation in September.

The means used to promote revivals in these five townships have been essentially the same. Teaching rather than exhortation has been the great means; though the latter has been a powerful means of awakening sinners. The great majority of those who indulge a hope speak of the influence of the Bible Class, and say that they became more and more impressed every recitation.

In Granville three individuals date their first serious impression to the reading of Tracts. One of the persons was a man past middle age, who has for many years been a Universalist or Deist, has made sport of professing Christians, repeated their prayers for amusement, and has scarcely ever attended public worship for twelve years. He read the "Death-bed of a Free Thinker," out of respect to the woman who lent it to him. Before he had finished it, he says all the sins he ever committed appeared to be before him at once; but he is a changed man The Swearer's Prayer and Dairyman's Daughter appear to have had a salutary effect upon two other individuals.

In Granville alone, 36 families for the first time have set up the family altar. More than 60 worthy citizens have formed themselves into a Temperance Society. Two buildings have been raised without ardent spirits, and one member has cut his wheat which grew on 60 acres of land, without that poison which the people think is essential to the harvest field. The revival has opened many hearts to the calls of benevolence, which were before closed. The whole amount of the contributions to the benevolent institutions of the day, by males and females, during the past year, has been $600, besides supporting the stated ministry. The state of society has much altered. In 1827, Granville furnished for her own and other townships 45 school teachers, and only eight of them were professors of religion. In 1828, she has furnished 46 teachers, and 21 of them are professors of religion. Last year, out of 296 families, 89 had family prayers. This year, the family altar is erected in 125 families. Last year, but few in the church were in the earlier part of life. Now more than 140 are under 40 years of age. Twelve married couples have united with the church since the revival commenced. Religious reading has much increased A Bible class library of thirty-five

volumes has been obtained, and a Sabbath School library of one hundred and forty volumes. Between 80 and 90,000 pages of Tracts have been distributed, and the families destitute of Bibles have been ascertained by a committee, and by them have been supplied. More than fifty religious periodical papers are read in the township. Such are the effects of a revival of religion, and for what has been done we render thanks to God, and ascribe the work to sovereign grace.—*Pittsburgh Herald.*

REVIVAL AT THE SANDWICH ISLANDS.

Extract of a letter from Mr. Bishop, dated June 3, 1828.

Since March, the state of religion at Kairu has been increasingly interesting. Our houses have continued to be thronged daily with inquirers, from morning till bed time; and every day has usually brought with it several who have newly turned to the Lord, and for the first time visited us, to declare their purpose of seeking the way of salvation.

The first indications of a special attention to religion were apparent early last winter, while I was with my family at this place. Even before I left Kairu, in October, the subject of religion was engaging the attention of several. Upon my return, in January, I found a pleasing accession to the number of those who were wont to visit us for religious instruction, and an universal solemnity and earnestness in their attention. But the domestic affliction, through which we were then passing, engrossed our principal attention; and even those who were inquiring the way to life, seemed, for the time, to suspend their anxieties for themselves, and join in the general concern, felt by all classes, for the crisis of the affliction laid upon their beloved teacher, Mrs. Bishop.

But immediately after her death, the excitement was again enkindled with new vigor. The loss of one endeared to them by four years of unremitted attention to their spiritual and temporal improvement, the recollection of many that they had long neglected her instructions and admonitions, that she was taken from them, and above all, the parting advice she bequeathed to them, as the pledge of her sincerity and affection, aroused them at once to a sense of their condition. The thought that her dying prayers were offered for them, that they might meet her again in heaven, was a more powerful appeal to their hearts than all persuasion. It was an argument fully adapted, in all its force, to their understandings, and convinced them that she, at least, believed fully the things she taught, and entrusted her eternal destiny to the issue of their truth. Accordingly, great numbers have mentioned the circumstances of her death as a principal reason why their minds were aroused to feel the importance of religion.

The number of inquirers, when I left home in April last, was judged to be not less than two hundred, including those who give satisfactory evidence of a saving change. Mr. Thurston writes to me, that the work is still going on with great power, and is extending itself to the neighboring villages. A striking trait of this revival is a deep sense of sinfulness, and a conviction of their lost and helpless condition, and of the necessity of divine aid to deliver them from the dominion of sin. There is nothing speculative in the nature of their convictions: their transgressions have been too many and palpable to make it a matter of difficulty to search them out. With great ingenuousness they confess themselves to have been murderers, adulterers, sorcerors, thieves, liars, drunkards, and addicted to all the vices attendant upon these. Nor has there been an exception to the character here described, where the person has arrived at mature age; so universally prevalent was the state of depraved morals among them. There was "none good, no not one," none that had resisted the torrent of corruptions which bore along the aged and the young, the male and female, down the broad road to death. They have no motive for concealing from us any longer the extent and enormity of their former sins; and they appear now to have forsaken them and to be walking in newness of life.

I hope to pass the Summer in travelling over the destitute parts of Hawaii, after which, if God will, you shall hear from me again by the return of the fall ships. Permit me again to solicit the continuance of your prayers for us and the infant church under our care, that it may increase and flourish, until all the dwellers in these islands of the sea shall be embraced in its bosom, in the pure faith of the Gospel.—*Mis. Her*

LOTTERIES.

TWENTIETH CONGRESS.

A bill which had been introduced into the house of Representatives, "to authorize the Corporation of the city of Washington to draw Lotteries," has been recommitted, with orders to report a bill to prohibit the sale of lottery tickets in the District of Columbia. During the debate which preceded this very gratifying result. Mr. Sergeant remarked, that he had made up his mind long since, that the existence of lotteries was a great evil. He thought the House might as well erect an establishment for public gambling in any other form; nay, better, for this was gambling of the very worst and most injurious kind; and which in a thousand cases had urged men to the commission of acts which had brought them to a jail, if not the gallows.

Mr. S. adverted to one very affecting instance in illustration of this position. It was the case of an aged and highly respectable man, of character till then unblemished, and of such standing as to bring him into an office of great trust in a monied Institution. In consequence of a defalcation in the funds, the grey hairs of this unhappy man were brought down to the lowest state of ignominy, by being tried and convicted for purloining the money of the Institution. It was found, on examining into the case, that all this amount of funds had gone to a lottery office. The man had been dealing in lottery tickets for a long time before—(in tickets authorized by law,) but being unfortunate, he yielded in his despair to the force of a propensity which sometimes gets the mastery of the strongest minds, and which is sure to make an easy conquest over weak ones.

Lotteries, he said, were springing up like mushrooms, or rather like the poisonous resemblance of mushrooms, which having the same appearance, are nevertheless deadly to every one who eats of them. If any gentleman will go to the apartment where a lottery was drawing, he would see collected there a crowd of a description which would make his heart ache; a crowd consisting of persons, no one of whom ought to be there; persons who ought to be at home, pursuing some branch of honest industry, minors, apprentices, and idlers of every kind. There he would witness the intense excitement which gambling never fails to produce—he would there see how the appetite for such speculations is quickened, till it becomes overpowering. Yet lotteries were at this hour organized by the United States, to an extent of which gentlemen probably had little idea. He knew that some time ago, a lottery was drawn on every Wednesday in the year. Now, the utmost proceeds of such a system were from five to ten per cent, of the amount invested; to be sure there was generally a deduction allowed, of fifteen per cent, but out of that all the expenses were to be paid, and a profit allowed to the contractor for the risk he takes. In some cases the profit was even less than five per cent. Thus to raise a sum of $5,000, the government draws from the people, by one of the worst species of taxation, a contribution of $100,000. It was, in his opinion, the very worst and most pernicious species of taxation, that ever was devised by the mind of man. Those only buy lottery tickets who ought not to buy them: who were in no circumstances to do so. The wealthy, the prudent, the prosperous do not dabble in this kind of speculation. No, it is the ignorant, the needy, the weak, the inexperienced; persons so foolish as to see nothing before their view but the highest prize, and never to consider that there are a hundred thousand chances to one against their obtaining it.

PHRENOLOGY.

Mr. Abernethy, in his late course of Lectures, made the following remarks on this *science*:—"With respect to the supposed possibility of ascertaining men's dispositions and characters from the shape of their heads and faces, I will make one observation—that I have seen various skulls—here is one, for instance—in which you see several considerable elevations on the outside surface without there being any corresponding depressions on the inside. I need not tell you, that where there is no hollow in the skull inside, there could have been no enlargement of the brain; and this was an argument used against the phrenologists by Dr. Barlow.—Now I don't use it or any other argument against them; I don't let my mind think of the subject at all.—You may do as you like, but I don't care about it; but as I said to Dr. Spurzheim at the very outset, "Why Dr. said I, it may be all very true what you say; but I'll not enter into it; for I think it a very unhandsome thing, a very unfair thing, to judge a man's motives and intentions by his outward appearance at all. Judge of a man by his actions—look to his conduct—see what that is, and you'll not go astray in your opinions. Ah, there is a wise piece of advice, "Judge not, least yourselves be judged;"—and for you to take it upon you to infer the motives and dispositions of any man, upon any less authority than the tenor of his actions, is a thing that I am sure you have no right to do."

SCOLDING.

I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then, can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

DRINK.—Rarely drink but when thou art dry: the smaller the drink the clearer the head, and the cooler the blood, which are great benefits in temper and business.—*Wm. Penn's Works.*

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SABBATH MAILS.

The Report of the Committee of the House of Representatives on the subject of transporting the mail, and keeping open the post-offices on the Sabbath day, will be found in our subsequent columns to-day. The reader will remark the manifest difference, in the spirit of this Report, and the Report of the committee of the Senate, which we published last week. In this, ample justice is done to the motives and character of the memorialists; and the obligations to observe the Christian Sabbath, are also acknowledged; but they endeavor to justify the transportation of the mail on God's Holy Day, on the ground of *expediency* and *interest*.

We wish all those papers which have published, the Report of the Senate on this subject, would also publish the Report of the House; so that their readers might have an opportunity of seeing something on the other side of the question.

The following remarks were made by members of the House on a motion to have this Report printed:

After the report and the letter of the Postmaster General had been read, a motion was made to print 6 000 additional copies, and another to increase the number to 10,000.

Mr. Buchanan supported the motion. I have risen, he said, for the single purpose of doing an act of justice to those of my constitutents who have signed the petitions upon which this report is founded. These petitioners are both numerous and respectable; and their intention has been entirely misapprehended, both by the Committee of the Senate and of this House. They have not recommended a union between Church and State; they have not asked Congress to interfere with the rights of conscience, and thus interpose between man and his Creator.—They are the last people upon earth who would recommend such dangerous and anti christian doctrines. They request the passage of no law imposing any penalty upon any man. They merely desire that the Postmaster General shall be prohibited from entering into contracts to carry the mail on the Sabbath. They wish that the operations of this Department shall be restricted in the same manner that those of the other Departments of the Government are already. Your Executive Departments, your Courts of Justice, the Senate, and this House are all closed upon the Sabbath, and they are in favor of uniformity upon this subject.—Should this House determine that the liberty which the Postmaster General now exercises, of contracting to carry the mail on all days of the week, ought to be limited to the six days usually devoted to labor. I deny that it would interfere in any manner with the rights of conscience or create any connexion between Church and State.

Mr Bates, of Massachusetts, said that it was not possible for him to conceive how it could be a violation of the rights of conscience to pass a law, the effect of which was to prevent the citizens of the United States from being disturbed in the exercise of rights which their conscience approved and enjoined.

After some further debate, the subject was laid on the table. When it came up the next day, a motion was made by Mr Ramsay to print 6 000 copies of the Report of the Committee of the Senate on the same subject.

Mr Buchanan thought it unnecessary. There was scarcely a country paper which now come to hand from any part of the Union, that did not contain a copy of the Report, and for the most part accompanied by the warmest commendations, in which, however, he could not wholly agree, because he conceived the Report to be founded throughout on a misapprehension of the object and motives of the petitioners. It declared the existence of a religious combination, formed with a view to control the legislation of Congress. This he conceived to be an error in point of fact. He did not intend to deny that the report in question was a very able one – all he objected to was, that it proceeded on a mistaken assumption. He did not, it was true, approve of every sentiment contained in the report submitted to this House, but he would confess, that, as a whole, it coincided with his own opinions much more nearly than the report made in the Senate. The report in this house was, in some parts of it, at war with itself.

THE REPORT.

Report of the committee of the House of Representatives, on the post office and post roads, to whom were referred certain memorials against the transportation of the mail on the sabbath, and the delivery of letters, &c. from post offices on that day.

The memorials on this subject, on account of the numerous sources from which they have been received, the number and respectability of the signatures, as well as the intrinsic importance of the question involved, require from the committee and the legislature the most deliberate and respectful consideration. It is believed that the history of legislation in this country affords no instance, in which a stronger expression has been made, if regard be had to the numbers, the wealth, or the intelligence of the petitioners.

They present a subject not entirely clear of difficulty, but one in which they feel a deep interest, and which, in their opinion, intimately concerns the moral character of our country.

It is not considered to be the duty of the committee, nor does it comport with its inclination, to enter at large into the origin of the sabbath, or the sanctity which belongs to it.

In all Christian countries, it is considered not only as a day of rest from secular employment, but one that should be set apart for religious observances. So intimately is it interwoven with the doctrines of Christianity, that it forms an important part of the creed of every Christian denomination--they agree in the principle, though some of them differ as to the day.

The committee believe that a proper observance of the sabbath is calculated to elevate the moral condition of society. In accordance with the recorded example of the Creator of the universe, and enforced by Scripture precepts, one day in seven should be abstracted from ordinary business, and devoted to moral and religious exercises. Wherever these duties have been regarded in the true spirit of Christianity, a moral influence has imposed salutary restraints upon the licentious propensities of men. It has made them better citizens and better men, in all the relations of society, both public and private.

The institution of the sabbath is respected in various operations of our government. In the halls of legislation, the courts of justice, and the executive departments, except under peculiar emergencies, business is suspended, not by legal provision, but by force of public opinion. Restraints imposed on the consciences of individuals by human laws, sanctioned by severe penalties, have always failed to produce reformation. They have generally, if not always, made men worse instead of better. Under such exercise of power, Christianity degenerates into an instrument of oppression, and loses all its beauty and moral excellence. It flourishes most unaided by the secular arm.

The committee, therefore, as citizens and legislators, would be ready to repel any attempt to bring the consciences of men under legislative control in this country. A disposition to do so can never proceed from the pure principles of Christianity.

The standard of moral obligation should remain in the Scriptures, and all acts which do not interfere with the rights of others, should rest between the individual, his conscience, and his God.

The federal government was formed for civil and not religious purposes. The functions which belong to it will have been discharged within the sphere of its operation, in regulating the civil concerns of the nation. It is very properly inhibited from establishing a religious test, or in any manner interfering with the rights of conscience.

But it has been deemed necessary and proper on many occasions, to require an oath for the due execution of a civil trust, or to elicit the truth in evidence; lands have been reserved for religious purposes, and ministers of religion have been employed as chaplains to congress, and to act in a similar capacity in the army and navy. In thus recognizing by official acts, the duties and obligations of religion, the national government has acted in conformity to public opinion, and, as was believed, within the legitimate boundaries of its powers.

The committee entertain no doubt that the numerous petitioners for the discontinuance of the sabbath mail, and the delivery of letters &c. from the post offices, have generally acted from pure motives, and with a reference to what they consider the best interests of the country.

They do not ask congress to impose certain duties on any portion of citizens which may interfere with their religious opinions, but to relieve from the performance of such duties.

The transportation of the mail is a great governmental operation, and the petitioners believe it should be suspended on the sabbath, and the post offices closed, out of respect to the day, as well as the business of the legislative, judicial and executive branches of the government. They did not, probably, consider that greater difficulty could arise, in designating the first day of the week as the Christian sabbath, for this purpose than had been incurred in the instances referred to. It is not considered, by the committee that the petitioners ask the introduction of any new principles into our laws, but tho extension of one which has already been recognised. In the policy of the measure desired, the committee believe the petitioners are mistaken; but they do not consider the attempt made by them as tending to form the justly odious combination of church and state.

In the operations of the mail, every part of the Union has a deep interest; our agricultural, commercial, manufacturing, and political concerns, are all dependent, more or less, on this branch of the government. It is considered an object of primary importance to distribute intelligence through the mail in less time than it can be disseminated in any other manner. From the letter of the postmaster general, annexed to this report, it will be seen that he has steadily pursued this policy.

On the important lines of communication daily mails are established and great expedition is required. The improvements which have been made in this respect; the general operations and entire condition of the department since it was placed under its present head, have elevated its character and greatly extended its usefulness. By the annexed letter it will be seen, that the discontinuance of the sabbath mail will not only deprive our important commercial towns of the seventh mail, but that great delays must occur in the other six weekly mails. The injurious consequences of these delays are easily seen.

If, at New-York, for instance, intelligence be received on Saturday evening of a great increase of price in England or elsewhere, of flour, cotton, or any other staples of the country, the mail will not convey this intelligence to the south or west until Monday morning, after a lapse of more than twenty-four hours from the time it was received; and, under the most favourable circumstances, every one of the six mails must be delayed a day on a route of a few hundred miles, by the intervention of the sabbath.

Is it to be believed that men of enterprise and capital will, under such circumstances, wait the tardy movements of the mail? Expresses will be sent in every direction, and speculations to an unlimited amount will be

made in the products of the country. Here is a great evil: the government has failed to afford the means of information to the honest holders of this property, and they become a prey to the speculator, who takes the property for, perhaps, one half of its intrinsic value. By the expresses, the sabbath is violated, and many citizens injured. The committee believe, that such are the fluctuations of prices in many articles of commerce, in some parts of the country, that a greater number of persons as expresses would often be employed on the sabbath, than are now engaged in the transportation of the mail. If this impression be correct, the cause of morality would not be promoted by the suspension of the mail on the sabbath. But when, in addition to this consideration, the committee consider that the first duty of the government is to protect its citizens in their property, (and under no circumstances can protection be more needed than in the cases above stated,) and the injurious consequences experienced by the industrious citizen, whose property is sacrificed, they cannot hesitate in coming to the conclusion, that the suspension of the mail on Sunday, would be deeply injurious to the important interest of the country, and that the measure would probably produce a greater amount of moral evil than the present system.

If, as suggested by the Post Master General, all travelling on the sabbath, in accommodation stages or expresses were prohibited, to suspend the Sunday mail would produce an injury of a more limited extent; but such a regulation will not probably be adopted by the states, and, if adopted, could not be enforced against public opinion.

The reduction in the revenue of the department, is viewed by the committee as the smallest injury that would be likely to result from the change. It would, however, paralyze the operations of the department, and render more uncertain the attainment of the primary objects for which it was established.

A well regulated mail establishment is an indispensable requisite to a free government, and to the commercial, agricultural, and manufacturing interests of an enterprizing and growing people. Every buyer and seller should be informed of the state of the market, at home and abroad, with the greatest possible certainty and expedition. This can only be accomplished through the operations of the mail, regulated and directed by a discriminating mind, intimately acquainted with the local interest of the country. Every part must harmonize like a well regulated machine, which, though complicated in its structure, has no disorder in its movements.

On the other branch of the case, that of postmasters being compelled, by law, to keep open their offices and deliver letters, newspapers, &c. on the sabbath, this, the committee believe, is not absolutely necessary for the successful transaction of any branch of business. The merchant or manufacturer could call at the post office on Monday morning, receive his letters and be informed of any changes in the market, before he commences business. It has been suggested, and is believed that the most disorder is occasioned by a class of individuals not of business habits, and who seldom receive letters by mail, having leisure on the sabbath, resort to the post office to hear the news, and for pastime.

If no distribution of letters and newspapers were made on Sunday, the arrival of a mail stage in a town or village would excite no unusual attention, and consequently could occasion no material interruption of religious worship.

If, as is believed, the House will concur with the committee in opinion, that no restraint ought to be imposed on the consciences of individuals by the force of human law, it will present an absurdity, if we permit to remain, among our legislative acts, an express provision, requiring a portion of our citizens to perform certain duties on the sabbath, which they conscientiously believe to be morally wrong.

The committee cannot see why it would not be equally proper to require, by law, our courts of justice to sit on the sabbath, and that executive and legislative duties should be performed on that day! Would such a law be deemed reasonable? Would the people approve of it, when it might drive from the public service many of the ablest and most useful officers, who would relinquish their stations, rather than violate their consciences?

So respectful was the legislature of Pennsylvania to the conscientious scruples of a small portion of the citizens of that state, that the law directing the return of her annual elections to be made on Saturday was changed to Friday.

The committee conceive, that all such cases should be regulated by public opinion, and controlled by emergencies, without any positive legal injunction. It is believed, that the statute books contain no provision, except in the instance of postmasters, requiring the performance of official duty on the sabbath.

In conclusion, the committee earnestly recommend the repeal of so much of the eleventh section of the post office law of March, 1825, as requires postmasters to deliver their letters and newspapers, &c. on the sabbath.

CAUSE OF ALARM.

A few years ago, a venerable patriot of the revolution, a member of Congress during the administrations of Washington and Adams, and a thorough adherent to the policy of Jefferson, remarked to us with deep feeling, that *questions of right and duty were out of fashion in Congress.* No one dares, as he values his reputation, to argue on any ground but that of expediency. To this remark, he recollected but *two* exceptions, for several years; and this fact, more than any thing else, made him tremble for our free institutions. And why should he not? What, under such a system, could be expected, but that our legislators should learn to overlook those laws of God, which bind them to their *country*, and consider every question of "policy and expediency," in relation to their own private interest, "irrespective of its religious bearing." What, but that the question of keeping the oaths, which bind them to the Constitution, should be divested of "its religious bearing," and sink down into a mere question of personal profit and loss! How would our venerable friend have felt, had he lived to see the very principle he so much deprecated, solemnly announced by a Committee of the Senate, as a permanent rule of legislation! It is time for our nation to be alarmed. In our halls of legislation, *the profitable* is every thing: the bearing of their measures on morals and piety is nothing!—*Vermont Chronicle*

FROM LIBERIA.

Bristol (Eng.) papers of December 27th, contain painful intelligence from Liberia. Mr. Lott Cary, the acting Agent, and several other colonists, were killed, it is said, on the 27th of November, by an explosion of the magazine, in which they were engaged in making cartridges, preparatory to an expedition against a French slave-ship and Factory at Digby. It is said that *nine* of the principal inhabitants suffered with Mr. Carey. We would fain cherish the hope that so severe a loss has not befallen a colony whose prosperity is so dear to the patriot, and the Christian philanthropist, but there is too much reason to fear that the news is substantially correct.

Mr. Carey was a Baptist clergyman, whose ability, faithfulness, and integrity secured for him in Richmond a very respectable and lucrative business. In leaving this country for Liberia, he was evidently governed by motives and views that must command universal respect, and there is probably no other man of color to whom the colony and the cause of colonization are so deeply indebted.—*N. Y. Obs.*

DOMESTIC SLAVE TRADE.

A bill has been passed by the legislature of Louisiana, which forbids any person to bring into that State any slaves, with the intention of selling or hiring them, unless the owner or the person carrying them shall also bring with them a certificate for each slave above a certain age, signed by two or more freeholders of the County from which they are brought, that the said slaves, (describing them most particularly,) have not been guilty or convicted of any crimes, but have borne a good moral character. This certificate is to be signed by the clerk of some court, showing that the declaration was made on oath by the said freeholders; and that these are respectable and well know freeholders of the County. The act provides other precautions for identifying the slaves. Any of the citizens of Louisiana, who shall introduce any slaves for their own use, shall bring the same kind of certificate of moral character and good behaviour. No person emigrating to the State with the *bona fide* intention of setling and establishing themselves therein, shall sell any of their slaves until the expiration of *two* years—and these facts are to be authenticated in the most formal manner. A penalty of 1,000 is to be levied for a violation of the first provision of this act. The City Council of New-Orleans are authorized to pass any ordinance to prevent the exposition of slaves that may be brought into the city for sale or hire, in the *public and most frequented places thereof.*

CHURCHES IN BOSTON.

Mr. Bowen, in his "*Picture of Boston,*" just published, makes the whole number of worshipping assemblies in this city 49. "Of this number," he adds, "16 may be accounted Unitarian in sentiment, 2 doubtful, and the remaining 31 avowedly Trinitarian."—He has omitted one small Trinitarian meeting in Bedfort-street, which would make the whole number 50, and the Trinitarian 32. This estimate appears to have been made before Dr Lowell declared himself *not a Unitarian*, for he says of the West Church, (Dr. L's.) "This Church is counted among those which adopt the Unitarian sentiment." But Dr. Lowell has disclaimed the sect, and the number of the "Unitarian" class must now be reduced to 15, and that of the "Doubtful" increased to 3. In either case the estimate of Mr. Bowen is not a very strong corroboration of the boastful assertions made last summer in the Unitarian Register, of the vast and growing numbers of Unitarians in this city; assertions by which strangers would suppose the Trinitarians were a small band, and constantly diminishing.—*Boston Recorder.*

☞ A stated meeting of the Directors of the Theological Seminary will be held in Danville, on the last Wednesday of this month. (March.)

For the Western Luminary.

TRANSYLVANIA PRESBYTERY,

In Session at Harrodsburgh, Oct. 4th, 1828.

"On motion resolved that each church Session within our bounds be and they are hereby a committee to recommend beneficiaries to the Executive Committee of the Education Society at Danville; and their certificate in their judicial capacity shall be considered good vouchers to the Executive Committee."

"Presbytery recommend to all their ministers, and all the vacant church sessions within their bounds, that they state to their members the recommendation of the General Assembly of our church, respecting the observance of the first Wednesday of their sessions as a day of *special prayer*, requesting a general and punctual compliance with the wishes of the Assembly."

"Presbytery finding it a difficulty of long standing to make accurate reports to Synod and to the General Assembly owing to the different periods of the Annual Meetings of their bodies; wherefore, to remedy this difficulty, Resolved; that each session under the care of this Presbytery be and they are hereby directed to send up semi-annual reports to each spring and fall meeting of Presbytery in future; and that they be careful to make out their reports agreeably to the form prescribed by the last Assembly."

The next stated sessions of the Transylvania Presbytery will be at Greensburg, commencing Thursday the second day of April next at 11 o'clock A. M.

JAS. C. BARNES, *Stated Clerk.*

DIED, In Nicholasville, Ky. on Tuesday the 24th February, WARDILL G. BRUCE aged 45 years and 10 months. He died with perfect resignation to the will of the Lord. (*Communicated.*)

THE

Weightier Matters of the Law:

A DISCOURSE

ON MATTHEW, CHAP. XXIII. VERSE 23.

.....And have omitted the weightier matters of the law, judgment, mercy, &c .....

JESUS CHRIST, in this instance, speaks of the Law in its largest sense, including not only the moral law, but the types and ceremonies which were ordained under the Levitical priesthood; that dispensation being designed as a Schoolmaster to bring us unto CHRIST.

JUDGMENT and MERCY were the weightier matters of the law which came by Moses, and were intended to continue when types and figurative ceremonies, should be antiquated and vanish away.

THE moral law, in its principle and obligation, is for ever the same, like its Divine Author, without either variableness or shadow of turning, but may be revealed with a greater or less degree of clearness to suit the weaker or stronger capacities of creatures, who though fallen from God, are yet accountable to him, and subjects of his mercy.

Notwithstanding the law was entirely effaced from the heart of man by sin, the grace of our Lord Jesus Christ has so far re impressed it upon the human mind, that it is a rule by which in conjunction with conscience, we can discern right from wrong, and God has promised in the new covenant, to put it into our minds and write it upon our hearts.

The moral law is holy, just and good; it is the will of God made legible, intelligible, and visible, to his fallen creature man. It was inscribed on two tables of stone by the finger of God himself. It may be understood in the writings of the prophets and apostles, and it is visible in the life of the holy, harmless, and undefiled Jesus. Its prominent features are judgment and mercy—these are its weightier matters or precepts.

To make the subject more plain, the parts of it may be considered separately in their order and practically applied:

I. First, judgment, that is justice, the word which most properly answers to the original. It is to be regretted that the translator had not given the same word in the translation in terms less equivocal. The English reader would then read, blessed are they who hunger and thirst after *justice*, the weightier matters of the law, *justice*. The *unjust* shall not inherit the kingdom of God, &c.

Justice here must include equity in all the relations of life, in person, property, character, and service. It might be defined as a prohibition to claim or take from another, that to which we have no right, and not to withhold from others, what they have a right to claim; but the subject is complex, and cannot be fully understood without considering it in different views.

A creature cannot claim any thing from his Creator God cannot be indebted to any creature; he may indeed, bring himself under obligations of promise, and in this sense the Apostle says, he is faithful and *just* to forgive our sins; and the same observation is applicable to the eternal rewards of the righteous: but this kind of obligation is only a more glorious display, or modification of infinite, adorable goodness. In strict justice, no creature can claim of his Creator, a drop of water to cool his tongue. All is free gift on the part of God, and all is dependance on the part of man. Murmuring for favors not received, and ingratitude for favors enjoyed, are injustice in man to his Maker.

To define the relations between man and man is no easy task, as they are in some instances very complicated, yet there are certain first principles, which, if properly applied, will generally develope the most intricate and clashing interests.

The first of these, if rightly considered, will qualify every other.—The principle alluded to, is that all mankind are brethren, and that God is their Father. This proposition may be said to be the origin and foundation of all justice. Leave this doctrine out of sight, and justice is any thing or nothing, as best suits the caprice or self-interest of men. The second principle is, that all men, are subjects, and God is their Governor The third, that God governs mankind by subordinate agency; and,—that all government, that is agreeable to his will, must promote the happiness of every individual over which it presides, without injury to any other community. The last,—that all the members of a community be considered according to their capacities. Perfect governments resemble perfect healthful human bodies, which perform all their functions without pain to any particular part or member. All governments, which do not reciprocate advantages through the whole community, are defective.

The first division of society is natural and sexual, and gives rise to very important relations; for although virtue is not sexual, yet women have rights in some instances, distinct from men. The different ages of society are to be taken into view. Children are a very important branch of every community and have rights which cannot be violated without consequences the most fatal to human happiness. Society may be considered physically; in respect to bodily strength and mental abilities, these give rise to claims which form an important data in the administration of justice.

The value of property, always variable and fluctuating, cannot be established upon any general rule, without reference to the casualties upon which those variations depend; but justice demands relative value in medium of exchange, weights, measures, and the like; and prohibits any advantage over the weakness, ignorance, or necessities of others; hence, no doubt, all laws, human and divine, have pointed so directly against usury, extortion, &c.

In order, then, to come at justice, sexes, ages, capacities and circumstances, must be taken into account. Justice is in governments, what some secret principle is in the human body, that determines its circulations. It is the regulator that proportions the degrees of force to every part of the machine; it should be felt in the whole system; the head should be as much under its influence as the hands and feet. An excess of power in rulers is injustice; and like certain excrescences, which draw nourishment from the rest of the system, eventually destroys it.

Too little strength in a government, on the other hand, is no less pernicious; the springs which move the body being weak, its motions become languid, the circulations slow, and often suspended.

Whatever may be the mode of any government, either civil, religious, or domestic, if it cannot exist and prosper without affecting the peace and happiness of a neighboring nation, church, or family, it is unjust: Much more must that government be unjust, which aggrandizes one half, or less, of a community, at the expense of the other.

In sexual relations, it is to be lamented, that injustice is more frequently committed with impunity than in any other. So little are the rights of women respected, that it is esteemed a piece of gallantry to rob them of the chief glory of their sex. If the duties of women are to guide the house, &c. how unjust must any action be which disqualifies them for those important services.

The rights of children are of a peculiar kind. Such is the constitution of our nature, that certain periods of our life are suited to certain pursuits and employments. A very superficial view of facts, must convice every person of the truth of the old observation, "that instruction in youth is like engraving upon a rock, and in old age like writing in the sand." Time has a specific influence in determining the justice of actions. A child can never be compensated for the loss of an education; for such is the nature of the acquisition, that the more you give a man besides, the more he will stand in need of it. Children have a claim to instruciton, and it would be unjust in Parents to withhold it from them.

As no man is capable of following many avocations with success, justice determines what rewards are due to the mental faculties and bodily strength, to agricultural and commercial pursuits, &c. Genius and labour, agriculture and commerce, are dependant upon each other; and cannot exist alone. The manual labourer, who sweats at the bench or in the field, has a claim to a compensation for his toil, as well as the scholar who exhausts his mind in thought, or the merchant who risks his property without security. Justice is corrective of avarice, fraud, and ambitious power; without it, one half of the world would be reduced to oppression and beggary, while the other half were rioting in extravagant luxury and idleness. O crime of crimes! ye have omitted the weighter matters of the law! ye have omitted justice! ye have omitted mercy!

Justice and mercy bear a relation to each other not dissimilar to reason and sensation. A world governed by justice without mercy; would resemble an inanimate machine, more than a living body, and like a machine would be liable to yield to every extraordinary exertion The sympathies of nature, contribute in many instances, to the preservation and happiness of life, more than reason itself; and in a world like the present, there seems to be as many calls for the exertion of mercy as there is for sensation in the human body.

Mercy fixes upon misery for its object; but it is not a blind effort of compassion; it not only regards misery, but the greatest misery, and submits to many less evils to prevent greater.

It seems to be the result of a happy combination of wisdom, fortitude and tenderness; without wisdom, it would neither use the best means, nor aim at the best ends: without fortitude it would be a childish weakness, yielding to every obstacle in the execution of a design.

Mercy, in many instances, supercedes justice. To use the language of the Apostle, in this state of probation, it "rejoices or triumphs over justice" Every one who experiences mercy at the hands of God, or expects mercy from him, is deeply interested in shewing mercy to his fellow creatures. "Happy are the merciful, for they shall obtain mer;

cy;" but he that sheweth not mercy, shall be judged without mercy himself The weakness, ignorance, and folly of mankind, call for daily exercises of mercy. The calamities and adversities of life, are so many, and so various, that they cannot all be relieved by an exertion of abstract justice, its progress being slow and cautious.

To prove at large from scripture that justice and mercy are among the weightier matters of the law, would be to transcribe a considerable part of the bible: several quotations will be sufficient to place the text in the clearest light. Micah, one of the last of the prophets, says "he hath shewed thee, O man, what is good; what does the Lord require of thee but to do justly and to love mercy, &c."

Now the prophet must have spoken with reference to those scriptures of the Old Testament, which had been written before his time.—Jesus Christ, who must be supposed to have had the most perfect knowledge of the law, is the principal authority. Whatsoever ye would, says he, that men should do unto you, do ye even so unto them, for this is the law and the prophets: and again, when he was requested to determine which was the first and great commandment in the law, he declares that the second was like unto the first, (in obligation,) thou shalt love thy neighbour as thyself; which, agreeable to St. Paul, is equivolent to justice and mercy.—"Love worketh no ill to his neighbour, therefore love it the fulfilling of the law." (*To be concluded.*)

PLEASURES OF SICKNESS.

Few, Messrs. Editors have celebrated the plensures of sickness; as I have lately experienced them, permit me to say a little on the subject. And,

1st. As we are social beings, it is pleasant to experience those manifestations of sympathy which are sure to be called into action by sickness. A man feels that he is not alone in life. He perceives himself linked with thousands of others.—All their anxieties and all their attentions afford him pleasure.

2dly. It is pleasant to perceive in full operation that deeper, stronger love which exists in the breasts of those nearly related to us; to behold that love in all the richness of its spontaneous action overflowing with tenderness and care. We regret causing anxiety, but that anxiety is, nevertheless, a source of pleasure.

3dly. It is pleasant to discover how many are the comforts calculated to alleviate: how many well adapted helps there are of which we knew nothing before we wanted them:—the skill of physicians, the assiduity of nurses, the power of medicines, the multitude of little soothing ministers which waited and watched with prompt assiduity.

4th. The sensation accompanying the experience of relief from suffering is indescribably pleasant. While all our powers are in full play we have no idea of the sweetness of health, but when pain and disease have held possession of the frame, and then to feel them passing off, and vigor and ease once more returning—oh! it is delightful. A glow of gratitude fills the heart. The strong recollection of what we have just undergone makes, by contrast, every moment pleasant, and we are as persons born to new and more exhilirating hopes.

5thly. There is great pleasure in retirement from the bustle of the world. All is quiet in the sick chamber—no scenes of business invade its silent precincts. Even to the man who loves employ there is a pleasure in occasionally escaping from turmoil; and surely he who knows the preciousness of quiet, whose rich delight it is, in the secret of his heart, to hold converse with his God, he cannot but rejoice at the opportunity of retirement.—Oh! it is sweet to lie and look upwards—to think of that Father who for Christ's sake has forgiven us—to implore that Spirit, which, like the dew on Hermon, descends to refresh the soul—to experience the fulfilment of those promises which are as green pastures and still waters.

6thly. The idea that you are experiencing profit is an abundant source of pleasure. To think that your Father has appointed your sickness because he loves you; that by it he means to draw you nearer to himself, to purify you, and prepare you to walk more steadfastly in your christian course, is most charming. And then the lifting up of the light of his countenance upon you, always great in proportion to your need—truly it is no cause of wonder that many have regretted the departure of sickness because with it departed their extraordinary consolation.—*Phil. Rec.*

FACTS RESPECTING THEATRES.

During the progress of the most ferocious revolution which ever shocked the face of heaven, Theatres, in Paris alone, multiplied from *six to twenty five.* Now one of two conclusions follows from this: either the spirit of the times produced the institutions, or the institutions cherished the spirit of the times; and this would certainly go to prove, that they are either the parents of vice, or the offspring of it.

It is said of Sir Matthew Hale, "that he was an extraordinary proficient at school, and for some time at Oxford; but the stage players coming thither, he was so much corrupted by seeing plays, that he almost wholly forsook his studies By this he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a play again; to which resolution he constantly adhered."

The AUDIENCE which it usually attracts, should be seriously weighed. The Theatre in this view appears as the enchanted ground of iniquity: it is here that vice lifts up its head with undaunted courage; that the most licentious and abandoned females endeavor, by every means to allure the young and inconsiderate. Whilst the avenues to the Theatre are filled with women of this description, on the stage there are many things to excite improper ideas in the mind, and in the audience every thing to gratify them. The emotion is soon inflamed to a passion, reason quickly yields to its powerful empire, and ruin is too often the fatal consequence.

Sir John Hawkins, in his Life of Johnson, observes, "although it is said of plays, that they teach morality, and of the stage that it is the mirror of human life; *these assertions are mere declamation, and have no foundation in truth or experience.* On the contrary, a Play house, and the regions about it, are the very hot-beds of vice. How else comes it to pass, that no sooner is a Play-house opened in any part of the kingdom, than it becomes surrounded by a halo of brothels?"

"Plays," says Plato, "raise the passions, and pervert the use of them, and are of course dangerous to morality."—*Sailors' Magazine.*

From the Vermont Chronicle.

SECTARIAN PAPERS.

"We shall avoid all quarrelling about the appendages of Christianity, that we may have more room in our paper, and a head and heart in better order, to throw a strong, clear light upon the path of christian duty: and that the heads and hearts of our readers may be in a better state to profit by it."—*Ed Chron.*

Hold you to that, Mr. Editor? A noble resolution, worthy of "your vocation!"—Keep you to it, dear sir; and you will love to review it in the light of eternity. Would that it were written with the finger of God upon the heart of every man, to whom is committed the high trust of conducting a religious periodical! Papers I have seen—and a more loathsome sight seldom meets the view—whose general tendency was, (to use the phrase I have caught from the lips of some of my aged friends,) "*to make bad blood!*" Every thing is dipped and drenched in the spirit of sectarianism. Column after column, every other word is *Shibboleth.* Christianity is shrivelled up to the dimensions of some one of its "appendages." Instead of being presented in such papers as the broad, comprehensive, gracious system of truth, which shines upon the pages of the bible, it is thrust into our faces as a set of little narrow rules, to regulate the shape of a rite or the cut of a coat!—Such papers have much the same effect upon their readers, as comes from touching a certain fish, which is said to produce a *strange numbness.* No man can come into communion with the spirit which haunts these papers, without feeling himself shrunk away, as by the withering touch of some evil genius, to the size of a dwarf. The conductors of such "Prints" seem to keep on hand a large stock of epithets, expressive of contempt, which they slyly tack on to the most approved and weighty works of christians, beyond their own fold. Without troubling their readers on any points with sound and manly arguments, they bless themselves for their skill in teaching them *to sneer.* Their sneers, moreover, are oddly mixed up with childish *complaints.* While they are "the people," somebody has *overlooked* them. They have not been consulted enough in the plans of usefulness, which other christians have ventured to mark out. And so on, and so on.

I have no doubt, Mr. Editor, that you will keep to the resolution, which with delight I quoted at the head of this paper. To do so, you have only *to go on.* Go on, then, I pray you. Give us as you have done, the christianity of the bible. Rise, as you have done, as did your precedecessor, above the *head of a sect.* Continue to breathe into your columns the spirit of the upper world; and in the name of the Lord, we will bless you for your generous aid in urging our steps up thither. PHILANDER.

SINCERITY.—Sincerity is to speak as we think; to do as we pretend and profess; to perform and make good what we promise; and really to be what we would seem and appear to be.—*Archbishop Tillotson.*

A child of four years old knows right from wrong as well as a person of forty and the boy who lies at four years old, will lie when he has grown up; and it is to prevent this that he ought to be reasoned or punished out of his fault when a child.—*Hannah More.*

Poetry.

A RETROSPECT.

BY JAMES MONTGOMERY.

I left the God of truth and light,
I left the God which gave me breath,
To wander in the wilds of night,
To perish in the snares of death!

Sweet was His service; and His yoke
Was light and easy to be borne;—
Through all His bonds of love I broke;
I cast away His gifts with scorn.

I danc'd in folly's giddy maze;
And drank the sea, and chas'd the wind;
But falsehood lurk'd in all her ways;
Her laughter left a pang behind.

I dream'd of bliss in pleasure's bower,
While pillowing roses stayed my head;
But serpents hiss'd among the flowers,—
I woke, and thorns were all my bed.

In riches then I sought for joy,
And plac'd in glittering ore my trust;
But found that gold was all alloy,
And worldly treasures fleeting dust.

I woo'd ambition—climb'd the pole,
And shone among the stars,—but fell
Headlong, in all my pride of soul,
Like Lucifer, from heaven to hell.

Now poor, and lost, and trampled down,
Where shall the chief of sinners fly,
Almighty vengeance, from thy frown!
Eternal justice, from thy eye!

Lo! through the gloom of guilty fears,
My faith discerns a dawn of grace;
My Sun of Righteousness appears
In Jesus' reconciling face.

My suffering, slain and risen Lord!
In deep distress I turn to Thee—
I claim acceptance on thy word,
My God! my God! forsake not me!

Prostrate before thy mercy seat,
I dare not, if I would, despair;
None ever perish'd at thy feet,
And I will lie forever there.

MISCELLANY.

From the Philadelphian.

AN INTERESTING SCENE.

"Go up thou bald head."

These words were announced, on the last Sabbath morning as the subject of an address, in an Episcopal Church in this city, when a collection was to be taken up for the support of the Sunday Schools; how they were to be made applicable to the occasion many were at a loss to imagine.

The Preacher is remarkable for his lucid and interesting manner of illustrating a subject, as well as for the simplity and plainness of his style. His design in part was to show the awful condition of those children, who, without religious instruction, are permitted to spend their time in worse than hours of idleness;--acquiring habits of profanity and every species of crime which lead to ruin for time and eternity.

The speaker did not say much in praise of Sunday Schools; perhaps he deemed it needless; or thought it better that they should be left to speak for themselves. Towards the close of the sermon he stated to the congregation, to enable them to judge whether the children present had attended to what had been said, he would propose to them some questions arising from the present subject. It was distinctly understood that the children previously to coming into church had no intimation of what was to be said, and no knowledge whatever of the questions which were now to be put to them.

Some, doubtless, thought this a hazardous experiment to be made in the presence of the congregation: and when the speaker elevated his voice to be heard more distinctly in the children's gallery at the most distant part of the church, the first question was unexpectedly to all answered by infant children, about one hundred of whom were seated below the pulpit: this gave confidence to the children in the gallery, who were told to speak out and not to be afraid. The remaining questions were answered by the children with great facility, and with a surprising degree of correctness, showing plainly that they had not only been attentive to the sermon, but that they also possessed much acquaintance with the Holy Scriptures.

The singular application of the subject by a few simple questions, may be here stated, not indeed in the words used, for they are not now remembered, but the ideas are nearly correct.—After describing the irreverent and sinful behaviour of the children of Bethel and its awful consequences, the question was asked,

Do you think they would have acted so if they had been Sunday School children?

Children. No Sir.

Minister. Then you think they did not go to Sunday School. What do suppose is the reason they did not?

Chil. There were no Sunday Schools at that time.

Min. No; these children had no such advantages as you now have. Then, of course, you think Sunday Schools are very good and useful!

Chil. Yes sir.

Min. Do you think that our Schools are in want of money to procure Library Books, and Testaments, and Hymn books, &c. for so many hundred Children?

Chil. Yes sir.

Min. Do you not think that these good people should be liberal to day, that the school may not want?

Chil. Yes sir.

Min. And don't you suppose they *will* give liberally now that the school may be supported?

Chil. Yes, yes sir, (by a hundred voices.)

Yes, said the minister, and I think so too.

The minister took his seat and the collection was taken up: and, notwithstanding the day was unfavourable and the congregation unusually small, above one hundred and eighty dollars were contributed. It was understood that if more funds should be wanted, an opportunity to give would be afforded in the afternoon. P.

HARMONY IN FAMILIES.

Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation, if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan, otherwise, one or the other of them, and perhaps both, will lose the esteem of their children; obedience to each is not to be expected, or the probability is that bad habits, and incoherent principles, will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. Nor ought one to be praised at the expense of another. No envious comparison must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prevented from interceding.

ENTIRE ABSTINENCE.

Every man is in danger of becoming a drunkard, who is in the habit of drinking ardent spirits on any of the following occasions:—1. When he is warm. 2. When he is cold. 3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day--or, 20. On any occasion.—*Salem Gaz.*

MIAMI UNIVERSITY.

CIRCULAR.

Oxford, Ohio. Feb. 12th. 1829.

Almost every class of christians admits that some degree of literary attainment is necessary to a faithful and useful explanation of the word of God. The man who is to make the Bible his particular study for life, must have his mind cultivated so as to be able to examine for himself, not only that book in particular, but also a variety of other subjects intimately connected with its doctrines and history. And the man who is to teach others, must not only himself be taught, but he must be able to teach. He must have the faculty of throwing the knowledge he has acquired into a great variety of new forms, and of communicating his knowledge so as to suit every possible occasion. And this necessary character of mind must in all ordinary cases be acquired by some course of preparatory studies.

There are those who maintain, that he who is to preach the gospel, and who is to be set for the defence of the gospel, ought to be master of nearly the whole circle of literature and science--and they can muster up a vast number of arguments in favor of this position. They are all however over set by a plain matter of fact, viz: there have been, and there now are thousands of useful preachers of the gospel who never were thus qualified. It is farther stated, that there are numbers of young men of undoubted piety, and of good minds who might be introduced into the ministry with success, were a short and specific course of prepartory studies fixed upon, who could never be encouraged even to aim at the work were an extensive course in literature and science required. To meet the situation of such the following course, preparatory to entering upon the study of divinity, is respectfully proposed.

Suppose a young man understands English Grammar, common Arithmetic, Geography, and can read and parse the Æneid or Ceasar's commentaries—is of unquestionable piety, and has a good share of common sense, and is moreover, 16 years of age—a three years course of study, might be thus:

First Year.

Greek Grammar, and Testament, Algebra, Elements of Geometry, and English Composition.

Second Year.

Hebrew Grammar and Hebrew Bible, Plain and Spherical Trigonometry, elements of ancient and modern History, and English Composition.

Third Year.

Hebrew and Greek continued, Rhetoric, Logic, Natural Philosophy, Astronomy, and English Composition.

It is in vain to expect that any man, let his piety and natural talents be what they may, can acquire the power of arranging and manufacturing thoughts, or even of retailing the thoughts of others, in a less time than a period of three years, and these spent too, in pretty close study. And the difficulties are generally increased, not diminished, if the individual is advanced in life. The course suggested is with respect to time within the reach of every man from 16 to 30 years of age, who has a mind worthy of cultivation. It is also a course of study substantially the same with that under which the fathers of the reformation were formed. These giants of men had their minds formed chiefly by a patient and thorough reading of the scriptures in the original languages.

It is believed that there are a considerable number of young men connected with different religious societies in the Miami country, who could now enter upon the studies of the first year, and some also who could enter upon the studies of the second and third—We are the servants of the community, and it is our wish to make the Miami University a common good to all classes of men. Should therefore a sufficient number of young men properly qualified be collected together at the beginning of next session, arrangements can be easily made to give the plan proposed a full and fair trial.

Next session commences on the first Monday of May. R H. BISHOP.

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